

# History Of Institutions Of The Mississippi Ba

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Acting Executive Secretary  
Historical Commission

The organization and coordination of Baptist life in Mississippi began with the formation of the Mississippi Association in 1806. The primary objectives of the Mississippi Association were to support a mission program and provide for the education of prospective ministers.

The resources of the Mississippi Association were limited, and it confined its educational activities to raising a scholarship fund to aid indigent prospective ministers.

The organization of the Mississippi State Baptist Convention in 1836 united the Baptists of the State in furtherance of their objectives. The program of scholarship aid continued to be the

dominant educational policy of the Convention. There were, however, a number of private institutions in Mississippi that sought the endorsement of the Convention. This was freely given, but always with a specific understanding that the Convention was assuming no financial responsibility for their operation. In the 1840's, the demand for the ownership of an institution that was dedicated to meeting the needs of Mississippi Baptists increased. There was a contractual relationship between the Mississippi State Baptist Convention and Judson Institute which has many earmarks of commitment by the Convention to the financial support of the institute. The Convention itself, however, disclaimed financial responsibility for the operations of the institute, and when it went into bankruptcy refused to accept any responsibility for the debts.

The Mississippi State Baptist Convention was torn between its desire to escape financial responsibility and the obvious need for an educational institution that would meet its long recognized needs. The establishment of educational institutions by other state conventions probably encouraged the Mississippi Convention to look with favor upon proposals for the establishment of a college. An opportune moment for the extension of the ministry of the Convention into the educational field came in 1850. In that year, the Board of Trustees of Mississippi College was looking for a sponsor for the bankrupt institution.

The Board of Trustees of Mississippi College offered Mississippi College to the Baptist Convention on the sole condition that an institution of higher learning be maintained on the property. The offer was accepted by the Mississippi State Baptist Convention, and this was the first physical prop-

erty owned by the Convention. The intention of the Convention was to derive such benefits as could be had from the operation of the institution, but to avoid any financial responsibility. The instructions to the Board of Trustees were emphatic in assigning them the responsibility of operating the institution and granting to them all financial responsibility, in-

cluding the definite statement that they were to be personally responsible for any debts that might be accumulated by the college. The members of the Board of Trustees for many years personally made up the deficit in the operation of the college. Mississippi College did profit from the endorsement of the denomination and contributions from individuals

and dual churches and individuals, but it did not receive any funds from the Convention for its support. The Convention endorsed the financial campaigns which were instituted to support the college, and it was undoubtedly these endorsements which helped to make the campaigns uniformly successful.

The remarkable development Mis-

sissippi College experienced under the sponsorship of the Baptist denomination, was cut short by the devastation of the Civil War. The endowment of the college was lost during that conflict and heavy debts were accumulated. The payment of these debts was an onerous obligation and

(Continued on page 2)

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## Doctrinal Polarization Top Story

NASHVILLE (BP) — Doctrinal polarization in the nation's largest Protestant denomination was selected by Baptist news editors as the most newsworthy story concerning Southern Baptist during 1970.

The ten most newsworthy stories concerning Baptists were picked by the editors of 30 Baptist statewide newspapers and the editors of the Baptist Press in balloting conducted by Baptist Press, the news service of the Southern Baptist Convention.

The top three stories on the list each polled more than 200 points in a ranking system which gave 10 points for

each first place vote, and decreasing points to lesser ranks in order.

Running second and third behind the doctrinal polarization story were (2) a controversial seminar sponsored by the SBC Christian Life Commission featuring debates on the Playboy philosophy and situations ethics, and (3) Baptist efforts to grapple with the problems of racial prejudice.

Each of the top three stories were broad general terms for a whole series of events that occurred during the year within the Southern Baptist Convention. The ballot listed several sub-topics under the general trend stories, as follows:

"Baptists face doctrinal polarization: Affirming the Bible Conference meets before SBC; convention requests withdrawal of Broadman Bible Commentary (Genesis volume); editorials rap "hostile" spirit at convention; Sunday School Board official urges reconciliation; board complies with SBC commentary request; board urges two quarters 'not up to standards,' Leo Eddleman named doctrinal reader (at board)."

"Letters, editorials protest Christian Life Commission Seminar on 'Authentic Morality' (which features debates on Playboy philosophy, situation ethics; SBC refuses to cut commission's budget.)

"Baptists grapple with racial prejudice: 15 black students confront Denver convention; Birmingham church splits over accepting two Negro members; numerous SBC churches quietly accept Negro members; Pastor's prayer calms racial mob in North Carolina town; Southern states face school integration orders, Baptists uphold public school system and some question establishment of private schools to avoid integration."

The doctrinal polarization story and all its related events received 219 total points in the balloting; the Christian Life Commission seminar got 254 points, and the racial prejudice story received 222 points.

(Continued on page 3)



### Foundation Trustees Elect Officers

NEW OFFICERS were elected at a meeting of the trustees of the Mississippi Baptist Foundation held Dec. 24 in Jackson. From left, seated: E. L. Herring, Jackson, vice-president; Don Baker, Leland, president. Standing: Rev. Carey Cox, Clinton, executive secretary; J. W. Barfield, Jackson, executive committee; A. L. Boone, Winona, chairman executive committee, and Grady Doss, Eupora, executive committee.

## Missionaries Dig Wells For Pakistani Suffering

Femi, East Pakistan (BP)—Southern Baptist missionaries in East Pakistan are sinking tube wells in an effort to do something for the Pakistani people living in the area affected by a recent cyclone and tidal wave.

Purchased with relief money appropriated by the Southern Baptist Foreign Mission Board, 93 wells were providing water for the people by Dec. 8. The missionaries have promised the government of Pakistan that they will attempt to complete 200 wells, but they have been requested to sink additional 50 on Hatia Island.

James F. McKinley Jr., chairman of the Pakistan Baptist Mission and head of the mission's relief committee, said if resources continue and the missionaries remain physically able to do the work, all the wells will be completed by Jan. 15.

Other members of the relief committee are Carl F. Ryther, Donald W. Jones, and R. T. Buckley, all missionaries. The SBC Foreign Mission Board has appropriated \$14,555 for relief in East Pakistan.

The Pakistan Mission decided on wells because food and clothing are pouring in from outside, and the people can manage without shelter since it is now the dry season in East Pakistan. The site assigned to the

mission by the government is within a six-mile radius.

The wells consist of 22 feet of U.S. galvanized steel pipe, 1½ inches in diameter, with a six-inch filter attached in the ground to keep out the sand. The pipe is sunk inch by inch, then pulled out so that the filter can be attached, and then sunk again. A pump is fitted to the top of the well and tests are made to see if the water is salty. Then the people start filling their relief pails and pails.

The people of East Pakistan normally use tanks (ponds) as their source of water, but this is now impossible because the cyclone and tidal wave caused salt water to cover the entire area. The water in the tank has also been contaminated by dead human and animal bodies.

McKinley said in a dispatch to the SBC Foreign Mission Board: "Your prayers are much needed. Materials for the work are difficult to find. The work is new to all of us, and we make many mistakes. The distance is great. For some of the wells, we must walk as much as six miles carrying the materials. The workers whom we are employing are inexperienced. We must personally check the work of every crew, and when a well is completed we must drink the water to determine if it is safe."

(Continued on page 3)

## Foreign Board Names 23 Missionaries; Total 2501

RICHMOND (BP)—The Southern Baptist Foreign Mission Board appropriated \$14,555 for relief efforts in East Pakistan, assigned a member of its staff, Miss Ione Gray, to be interim director of European Baptist Press Service, and commissioned 23 persons as missionaries to overseas posts during its December meeting.

Executive Secretary Baker J. Cauthen in his report to the board noted that 182 persons were appointed, reappointed and employed by the agency for missionary service in 1970.

Including the December additions, the total overseas force stands at 2,501.

Part of the money appropriated for relief in East Pakistan, where a cyclone and tidal wave left many thousands of people destitute, has been spent for hand-operated pumps to make safe drinking water available.

Initially, the board has dispatched \$5,000 from its relief funds, and this amount was included in the \$14,555 total allocation.

Miss Gray, international writer and editor for the board, was assigned to be interim director of the European

(Continued On Page 3)

### Stream In Winter

The early morning sun breaks through a cloudy sky, adding sparkle to the quiet beauty of a stream

in winter. (The stream is the Sligo Creek near Takoma Park, Maryland.) — RNS Photo

# History Of Institutions Of The Mississippi Baptist Convention

(Continued from page 1)  
was not completed until 1872. The leader in the development of the college through the formative years was Benjamin Whitfield, who served as president of the Board of Trustees from 1851 to 1872. When he was on his death bed he received the news of the payment of the debt of the college.

The Mississippi Baptist Convention tried two projects to provide financial support for Mississippi College. The first of these was to invite the Arkansas and Louisiana conventions to join in support of a Baptist university at Clinton. These conventions did cooperate for a short time, but failed to provide any substantial financial support. Arkansas and Louisi-

ana eventually withdrew all support. The second proposal made by the trustees to the Convention for the strengthening of the financial support of Mississippi College was the removal of the institution to Meridian. This proposal was accepted by the Convention in 1882, but when it was discovered that the property in Clinton would be lost if the transfer was made the Convention in 1883 reversed itself and continued the college at Clinton.

Mississippi College faced serious financial difficulties throughout the closing years of the nineteenth century. The economic conditions of the State were such that only limited sums were available for the support of higher education. The college de-

pended almost entirely upon moderate tuition fees for its support. The dependence of the college upon enrollment was a factor that President W. T. Lowery recognized and emphasized during his administration.

President Lowery's administration was a turning point in the history of Mississippi College. He recognized that the college must have regular gifts, and also a permanent endowment fund to insure its stability. Lowery urged the churches to place Mississippi College in their budget. He succeeded in persuading a few churches to make regular gifts to the college, but this program proved to be a disappointment.

## Lowery More Successful

Lowery was more successful in raising funds for permanent endowment. He interested John D. Rockefeller in the college and secured a large gift from him, contingent upon its being matched by the people of Mississippi.

A new development occurred in higher education at about the same time Mississippi College attained financial stability. There was a widespread demand that the Baptist denomination provide the same educational opportunities for young women as it provided for young men. The issue came to a head at Mississippi College, where Anna Ward Aven, the daughter of one of the prominent faculty members, was permitted to attend classes and complete the requirements for the degree. When the Board of Trustees was asked to authorize the degree, opposition was manifested and the Board reluctantly authorized it. In its authorization it included the specific provision that no other degree should be awarded to a woman. The faculty of Mississippi College met the situation by unanimously requesting the Board of Trustees to make Mississippi College coeducational. The Board of Trustees took no action on this proposal, but did present it to the Convention for consideration.

The Convention was opposed to co-education at Mississippi College. It was under these conditions that the Convention received a proposal of a gift from Samuel Livingston of Jackson of a site for the location of a Baptist Woman's College. Livingston's offer of a site for a college for women came at the same time a development in Hattiesburg offered an opportunity to the Baptists.

The Mississippi Legislature decided to establish a normal college in Mississippi. Several cities in the State bid for the location of the institution, but a site at Hattiesburg was chosen. The Hattiesburg site was one of two proposed by citizens of that community. The site that was not chosen was the one known as South Mississippi College and promoted by W. S. F. Tatman and a group of influential business men. When they failed to secure the location of the state institution, the group offered the property to the Mississippi Baptist Convention for the location of a woman's college. When the Convention was ready to vote on this proposal, it was evident the decision would be a close one. In the excitement of the debate, Mrs. J. W. Provine, wife of the president of Mississippi College and an opponent of the project, fainted and her husband took her out of the auditorium. He remained with her while the vote was taken on the proposal. When the vote was tabulated, it was found the proponents had won by one vote. Mississippi Woman's College became the property of the denomination by virtue of a woman's illness.

**Able Administrator Secured**  
The Board of Trustees of Mississippi Woman's College secured the service of an able administrator in Dr. J. L. Johnson, Jr. Under his dynamic leadership, the institution increased its enrollment very rapidly. It was obvious the college met a genuine need and its services were highly praised.

Clarke College was established in 1907 in Newton, Mississippi, by the General Association and named for Nathan Lytle Clarke, the long time president of the Association. The first session opened in 1908, with 104 students. Clarke College was faced with serious financial problems. The leadership of the General Association thought the solution of the problem would be the adoption of the institution by the State Convention. The Convention saw in the acquisition an opportunity to extend its educational ministry and, at the same time, to increase the support of the Convention's activities in an important area of the State.

Blue Mountain College was founded by General M. P. Lowery, who served as president of the Mississippi.

Junior and senior premedical students, nursing students, medical students, practicing physicians and nurses, as well as students and practitioners in ancillary fields, are invited to the conference, according to Miss Edna Frances Dawkins, Foreign Mission Board associate secretary for missionary personnel. A similar program will be held at board headquarters in Richmond, Va., April 2-3.

Speakers at past conferences have conveyed visual and verbal pictures of the scope of medical missions

Baptist Convention longer than any other individual. The institution was always referred to as "one of our colleges" in the publications of the Convention. The Convention had no proprietary right, but the close alliance of the leadership of Blue Mountain College and the Baptist Convention gave it a prestigious place in Convention life. The increasing cost of higher education prompted the owners to offer to give Blue Mountain College to the Convention in 1919. The generous offer was accepted.

The Mississippi Baptist Education Commission was established in 1911 for the primary purpose of coordinating the education work of the Convention. The enthusiasm of participants in the establishment of the Commission is reflected in the statement that "at no distant future date Mississippi Baptists may have and maintain a great system of schools in Mississippi with Mississippi College at the head of the system." The Education Commission looked with a great deal of satisfaction on the progress of the Baptist educational program in the State. In its report in 1920 it said, "The past year is unique in the history of our colleges. The prosperity of our institutions has not been equalled heretofore." The debts of the institutions had been brought under control as the result of the success of the 75-million Campaign. The Commission had been headed by such distinguished leaders as Ex-Governor A. H. Longino, P. I. Lapey, and D. M. Nelson.

## Accreditation Was Problem

The major problem of all of the educational institutions in the early 1920's was to win accreditation by the Southern Association of Colleges. The biggest stumbling block to accreditation was adequate endowment. Mississippi College was in the most favorable position and won accreditation in 1922. The other institutions undertook to raise endowment funds but were not completely successful. Eventually, the Convention underwrote obligations totaling approximately \$355,000 to give the colleges adequate endowment funds. This enabled the Mississippi Woman's College to win accreditation in 1926, and Blue Mountain in 1927.

The serious economic crisis which confronted the United States in 1929 adversely affected the development of the Mississippi Baptist colleges. It was very difficult to pay off the bonded indebtedness. The colleges were unable to operate on balanced budgets and steadily increased their indebtedness. In this critical financial situation, R. B. Gunter became the leader of the Convention in meeting the financial responsibilities. Under his untiring leadership and his innovative efforts, the Convention eventually paid off all the obligations. During this trying period, the Convention forbade the colleges to undertake fund raising campaigns and required them to operate on balanced budgets.

The financial difficulties of Clarke College were especially acute. In order to relieve the situation, the Executive Committee proposed that Clarke College be sold to the Baptist Orphanage. This proposal was approved by the first special Convention in 1930. It was then discovered that proper resolutions had not been enacted and a second special Convention was called. The second Convention reversed the action of the previous Convention and ordered that Clarke College be permitted to continue under private auspices. The Convention refused to accept any further responsibility for financial obligations incurred by Clarke.

Mississippi Woman's College continued to operate, but its debts steadily increased. This was in violation of the Convention's instructions. The college sought financial relief from the Mississippi Baptist Convention in the fall of 1930. The Convention limited its relief to an appropriation of \$5,454.18. This was totally inadequate to meet the pressing obligations of the institution and the college Board of Trustees suspended the operation of the institution in August, 1940.

The work of the Education Commission was consolidated with that of the State Convention Board with the onset of the depression in order to save money. R. B. Gunter, as executive secretary of the Convention Board, also served as an unofficial coordinator of the work of the colleges. The major task of the Convention Board was the payment of the debts. Under Gunter's leadership, the debts were brought into a manageable form by 1938, and in 1944 the Convention was debt free.

at a personal level of challenge and frustration. Small groups usually meet separately to discuss the opportunities in an area of interest to them.

Medical missionaries who will be available for consultation in Houston include Dr. and Mrs. C. Winfield Apelwhite and Miss Everley Hayes of Indonesia, Dr. and Mrs. Edward P. (Bud) Dosher of Nigeria, Miss Wanda Ponder of Paraguay and Miss Carolyn McClellan of Yemen. Several other medical missionary couples, former missionary journeyman nurses, and medical receptors also have been invited to participate.

(Journeymen are young college graduates who serve overseas with career missionaries in specific jobs; receptors are third or fourth year medical or dental students who go overseas to serve from eight to 10 weeks in a medical missions institution.)

A second Mississippi Baptist Orphanage was chartered July 4, 1894, and received its first child on May 12, 1897. L. S. Foster, prominent Baptist minister and historian, was the leader in the establishment of the orphanage and was its first superintendent. It was located on a 112 acre tract of land in North Jackson, on Woodrow Wilson Drive. The orphanage provided a ministry and care for dependent children. In the early days, it profited from the interest of A. E. Jennings, a wealthy planter who made generous contributions to the operations. The orphans' home had exceptionally good management, but in 1930 it ran into financial difficulties. Its problems and the difficulties of Clarke College seemed to offer the Convention a solution for the difficulties of each institution. The orphans' home was authorized to purchase Clarke College, the purchase money to be used in paying Clarke's debts. The orphans' home would then be moved to Newton where an adequate campus and rather commodious buildings would be available to care for the occupants. This proposal was eventually defeated, and the orphanage continued to operate in Jackson.

## Continued Interest

There was a continued interest in securing a more satisfactory location for the orphanage. This concern intensified with the expansion of the City of Jackson and the increase in value of the orphanage property. These factors encouraged the Convention to follow Paul Nunnery's leadership and move the orphanage to a more acceptable site. The Children's Village, as it was now called, began a new type of ministry, and its new facilities and location have made it a model of institutions of this kind.

The church has been concerned with care of the sick from its beginnings. The Mississippi Baptist Convention became directly involved in the program of care for the sick in 1911, when it accepted co-sponsorship with Tennessee and Arkansas of the Baptist Memorial Hospital in Memphis. Mississippians played a vital part in the successful development of this operation. A. E. Jennings, at one time, personally guaranteed the indebtedness of the hospital. Lawrence T. Lowery served as the president of the Board of Trustees for many years.

The Mississippi Baptist Convention assumed joint sponsorship of the Baptist Memorial Hospital in Memphis with the specific understanding that it would not preclude the possibility of the establishment of a hospital within the State. The opportunity for Mississippi Baptists to participate in a hospital ministry came in 1912, when Dr. John F. Hunter and Dr. Harley R. Shands of Jackson offered to donate to the Convention the hospital which they had established in Jackson. This generous gift was accepted, and thus began a ministry which has grown steadily to give Mississippi Baptists the largest and finest hospital in the State.

The Mississippi Baptist hospital has been almost completely self-supporting. It has generated funds from its own operations to maintain itself and to do a remarkable amount of charity work. The principal contribution of the Baptist denomination to the hospital has been naming a Board of Trustees and the endorsement of several financial campaigns.

## First Attempt Made

The first attempt of Mississippi Baptists to care for orphans came as one of the result of the Civil War. The Convention, meeting at Crawfordville in 1864, inaugurated measures which resulted in the establishment of a home for orphan children at Lauderdale. In the beginning, the support and the control of this home was to be shared by several churches and the Masonic Fraternity. It later developed that the Baptists assumed sole responsibility for the operation. The home was under the control of a board, headed by Governor B. G. Humphries.

A very prominent leader, Rev. H. S. Granberry, was named Superintendent. Under his administration, the home rendered remarkable service, providing care for as many as 230 children. The home was largely self-supporting, dependent upon the labors of the children who resided there.

supporting, dependent upon the labors of the children who resided there. When the orphanage was forced to seek support above the earnings of the children, the Baptist were unable to provide it and in 1875 the home was closed.

The Mississippi Baptist Convention has had appeals to engage in many other institutional-type ministries.

Among these are care of the aged, care of unwed mothers, care of alcoholics, and care of juvenile offenders.

These worthwhile services have had a strong appeal to the moral sensibilities of the Baptists. The denomination has been reluctant to enter these fields because of the lack of adequate financial resources.

While stories close with conflict, trouble, and kidnapping, the Southern Baptist Convention has earned a total of 129,954 study course credits during October, 1970, according to a report from the Sunday School Board of the Southern Baptist Convention.

Requests came from 61,383 persons. The total represents an increase of 28,044 more than the same period in 1969.

Oklahoma led all state conventions in the number of individual credits with 7,943 during October, 1970.



NEW "HALO" STATION—A Radio-Television Commission staff member tries out the ham radio equipment recently installed at the Commission in Fort Worth, Texas. The station, operated by volunteers forming the BAPTCOM Ham Radio Club, is a new link in the "Halo Net," which relays emergency messages between missionaries and their home bases.

## Ham Radio Installed To Link Missionaries Around The World

A new ham radio installation installed recently at the Radio and Television Commission's headquarters in Fort Worth, Texas, has now been officially licensed with the call letters WB5DCN.

The station is part of the "Halo Net," a ham radio network serving as an emergency link between Southern Baptist missionaries in various countries and their home bases.

In its first month in operation, the station handled messages for missionaries in Argentina, Honduras, Uruguay,

Mexico, Peru, the Canal Zone and Central American countries.

The station, operated by the BAPTCOM Radio Club composed of Commission personnel and other volunteers, will be on the air only on Monday, Wednesday and Friday afternoons until more licensed operators are available.

Once in full operation, it will be able to communicate with any ham station in the world within a 36-hour period.

## Earthquake Strikes Ecuador; Baptist Community Unharmed

GUAYAQUIL, Ecuador (BP)—Southern Baptist missionaries in Ecuador reported there was no loss of life or property among the Baptist community following an earthquake that shook southern Ecuador and northern Peru recently.

Missionary Stanley D. Stamps said that the Ecuadorian Ministry of Defense set the death toll at 24. An earlier Associated Press release reported that Jorge Acosta Velasco, Ecuadorian Minister of Defense, said at least 50 persons perished in his country.

The quake registered 7.5 on the Richter Scale, making it almost as strong as the one that left more than 50,000 people dead in Peru last May.

The center of the recent earthquake was located in the province of Loja, on the Ecuador-Peru border. Tremors were also strong in the neighboring coastal province of El Oro. Southern Baptists have no work in either province.

Some Andean villages and towns were described as 90 per cent destroyed, and other localities reported that most houses were so badly damaged as to be unsafe for habitation.

The quake was also felt with some intensity in the provinces of Azuay and Guayas, where Southern Baptists have work in Cuenca and the Guayaquil area. No damage was suffered to property occupied by Baptist churches or missionries.

The Interamerican Missionary Society operates a small medical clinic at Saraguro near the city of Loja, but three days after the quake no report was available from the missionary doctor there.

Christian and Missionary Alliance

missionaries from Loja were reported to be safe and unharmed, but no word was available from several of the alliance's congregations in several of the towns and villages which were seriously affected.

## New York Names Director Of Missions

SYRACUSE, N. Y. (BP)—Jon F. Meek Jr., pastor of Calvary Baptist Church in Matawan, N. J., was elected as director of the Division of Missions for the Baptist Convention of New York by the new convention's Executive Board.

Meek will assume his new duties effective Jan. 1, at about the same time that Leobardo Estrada, former director of language missions for Baptist work in metropolitan New York, moves from New York City to Syracuse.

Speakers at past conferences have conveyed visual and verbal pictures of the scope of medical missions

as well as students and practitioners in ancillary fields, are invited to the conference, according to Miss Edna Frances Dawkins, Foreign Mission Board associate secretary for missionary personnel. A similar program will be held at board headquarters in Richmond, Va., April 2-3.

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## Medical Missions Conferences Slated For Houston, Richmond

A medical missions conference sponsored by the Southern Baptist Foreign Mission Board will be held Jan. 15-16 in Houston. The program will provide information to persons interested in medical missions.

Sheraton Kings Inn, located near NASA headquarters outside Houston, will provide facilities for the conference, beginning at 6 p.m. Friday and ending at 9:30 p.m. Saturday.

McClellan of Yemen. Several other medical missionary couples, former missionary journeyman nurses, and medical receptors also have been invited to participate.

Medical missionaries who will be available for consultation in Houston include Dr. and Mrs. C. Winfield Apelwhite and Miss Everley Hayes of Indonesia, Dr. and Mrs. Edward P. (Bud) Dosher of Nigeria, Miss Wanda Ponder of Paraguay and Miss Carolyn



First, Clinton, Erects Christmas Billboard  
FIRST CHURCH, CLINTON, Dr. Russell McIntire, pastor, this Christmas season erected a billboard in celebration of the birthday of the Prince of Peace.

## Doctrinal Polarization Top SBC Story For 1970

(Continued from page 1)

All the other stories on the ballot received about 100 points or less. Listed in order, with the number of points each received, were the following:

4. Baptism controversy hits North, South Carolina Baptist associations; California convention refuses to delete prohibition against alien immigration; Alabama, Arkansas conventions study the issue. 112 points.

5. SBC, state conventions feel economic squeeze: SBC may be short of total budget by \$750,000; Kansas, D. C. conventions approved budget decreases; Tennessee, Virginia keep budgets at same level; Virginia narrowly defeats effort to cut SBC budget allocation; New Mexico convention delays budget adoption due to sweeping reorganization caused by financial crunch. 106 points.

6. Hurricane Celia devastates 75 Texas Baptist churches; Baptists send aid; four churches, university get federal loans for repairs; convention asks school to seek other financing; tornadoes hit Lubbock, Tex., churches and Oklahoma City home for aged. 81 points.

7. Twelfth Baptist World Congress, Tokyo, emphasizes peace, reconciliation; V. Carney Hargroves (American Baptist) elected president over Herschel Hobbs (Southern Baptist). 77 points.

8. Baptists continue opposition against aid to parochial schools; President Nixon pledges support to Catholic educators, asks Congress for parochial school aid; names panel to study issue; education voucher plan proposed by OEO; parochial defeated in several state referendum votes. 73 points.

9. Baptists oppose report of President's Commission on Obscenity and Pornography; Baptist testifies during commission's hearing; some call for new commission; Congress disavows report, adopts new law on pornography mail. 68 points.

10. Baptist missionaries serve in world's trouble spots: Viet Cong terror provides reason for Baptist ministry in Vietnam; Baptists send aid to Nigerian civil war victims and missionaries credited with saving 1,000 lives; missionaries, Baptist hospitals serve both sides of Arab-Israeli conflict; missionaries evacuated from troubled Jordan; missionary in Beirut, missionary's son in Uruguay, kidnapped but released unharmed. 63 points.

While the balloting in the first three stories was decisive, it was very close in the last seven spots, often with only a few votes separating the ranks of the stories.

Running close behind the number ten story was the decision by the U.S. Supreme Court upholding tax exemptions for churches, and the adoption by the SBC and the Baptist Joint Committee on Public Affairs of a statement on tax exemptions. It received 62 points, one less than number 10 on the ballot.

Emphasis on youth involvement in the SBC during 1970 ushered in by Mission 70, a national youth convention in Atlanta, ranked 12th with 55 votes.

Baptist reaction to the president's appointment of a special personal representative to the Vatican received 44 votes, 13th in order of ranking by the editors.

The observance of the 125th anniversary of the founding of the Southern Baptist Convention in 1845 in Augusta ranked 14th, with 42 votes.

There were a dozen other news developments concerning Baptists on the ballot, prepared by the national editors of Baptist Press in consultation with five bureau chiefs, but all of the other items received less than 30 points.

## Churches Exempted From IRS Scrutiny

(Continued From Page 1)  
institutional assets and details of management.

However, a church engaged in an unrelated business is required to file an unrelated business tax return, since such income of churches is no longer tax exempt. Currently owned businesses will be taxed after five years. This means that on January 1, 1975, churches will have to begin paying taxes on income from unrelated business income.

The newly proposed regulations relating to churches, conventions or associations of churches provide for no examination of the books of such organizations to determine whether or not they are engaged in unrelated trade or business.

An exemption for such an examination, however, is provided for in the event that the Secretary of the Treasury or his delegate "believes that such organization may be so engaged and so notifies the organization in advance of the examination." Such examining officer shall be no lower than a principal internal revenue officer for an internal revenue region.

Even so, according to the proposed regulation, "No examination of the religious activities of such an organization shall be made except to the extent necessary to determine whether such organization is a church or a convention or association of churches."

Further, the regulation says, "No examination of the books of account of such an organization shall be made other than to the extent necessary to determine the amount of tax imposed" on the unrelated business income.

The Commissioner of Internal Revenue, Ralph W. Thrower, explained the purposes of the restricted examination of the books of churches, conventions or associations of churches.

The restrictions are: (1) "to protect such organizations from undue interference in their internal financial affairs" and (2) to limit the scope of such examinations to matters relating to the taxing of unrelated business income," Thrower said.

Unless interested groups or persons ask to comment or to make suggestions on or before January 15, 1971 on the proposed regulations on the "Restrictions of Examination of Church-

es" published in the Federal Register, the proposals will become official regulations.

In the event, the opportunity to make comments or suggestions are requested by churches, conventions, associations of churches or by other persons, the Internal Revenue Service will arrange for public hearings.

### SBC Cooperative -----

(Continued From Page 1)

needs to finance building projects approved for 1969 but not distributed in that year; plus \$1,050,000 in 1970 capital needs. According to convention action, the funds are to be distributed in that order of priority—operating needs, 1969 capital funds, and 1970 capital needs.

Routh explained that if Cooperative Program gifts for December of 1970 stay at the same level as December, 1969, contributions (as November receipts did), the denomination would be about \$800,000 short of the 1970 capital needs goal. If December contributions reach the same level as the average increase for the year (2.46 per cent), the SBC would be short of 1970 capital needs by about \$750,000.

It would take a total of \$2,974,802 in Cooperative Program gifts during the month of December to reach the total 1970 budget goal of \$28,858,119.

During the month of November, Cooperative Program gifts totalled \$2,315,850, an increase of \$11,941 over the contributions in November of 1969. It was an increase of .52 per cent.

The November receipts brought total Cooperative Program contributions for the year to \$25,883,317, an increase of \$621,765 or 2.46 per cent over the first 11 months of 1969.

In addition to the \$25.8 million in undesignated funds distributed to all the agencies receiving Cooperative Program funds, gifts to specific designated SBC causes for the same 11 month period totalled \$22,039,519.

Designated gifts actually decreased slightly over 1968 designations. The difference was \$20,441, or .09 per cent.

Combined undesignated and designated gifts totalled \$47,922,836, an increase of \$601,323 or 1.27 per cent over 1969 contributions for the first 11 months.

"It is difficult to walk through the fields. The rice straw is standing, but the rice itself has been destroyed.

"The people are hungry and that hunger may increase before all of them can be adequately fed. We can't control our tears when we sit down to eat. So near to us are these hundreds of thousands whose lives are almost unbearable.

"In another village, when I told a young man that I was a missionary he told me that he was studying the Bible and that he wanted to proclaim the Gospel. He had a certificate which had been given along with other valuables during the storm. I asked if he knew whose signature was on his certificate. He replied, he could not make out the name. When I told him it was my signature, he was filled with joy and amazement."

The missionaries sank a well in the village where a man named Atur Ali lives. Before the calamity there were 25 members in his greater family. Now there are four.

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## The Baptist Record

Largest Circulation of Any Newspaper  
Of Any Kind In Mississippi  
JOE T. ODLE, Editor

## The End Of An Unusual Year

We have made it through another year. Sometimes, we were not so sure that we would, for this has not been an easy year. When I use the word we in this editorial I am thinking, not editorially, but of all of us. Somehow, by the Grace of God, we have come through. It has not been an easy year for America or for Mississippi.

America still is involved in a war which leaders have no intention of winning, but from which they find it difficult to extricate the nation. The spiral of the inflation continues to ascend, sometimes at an almost alarming rate. Socialism has become entangled with politics, and we seem to be moving continually nearer to a welfare state. We still have a minority who seem determined to "tear down America," and while we want to brush them off as insignificant, they still instill a fear that they may have more power than we realize. Morals of a large part of the nation long have been in a landslide, and the rate of descent has become alarming. Even in the area of religion, the reports do not sound good as more and more people abandon or ignore the churches, and the influence of those institutions seems to be waning.

For Southern Baptists there also have been some problems. The convention itself in its annual session spoke rather clearly on the conservative side, but that polarization and division is developing between conservatives and those who are more liberal has been quite clear. Actually, it begins to appear that liberals may be losing some power in the convention as the dissension continues. The convention gained in membership, but lost in enrollment in most of the church organizations. All of the fanfare of the beginning of the "Shaping of the Seventies" concept was not able to turn the enrollment loss tide, although it is hoped that it will do so during the coming year. The convention did see an increase in its total giving, and its mission giving also increased. Whether this really kept up with the economy has not yet been made clear, and some states and the SBC itself, having set budgets actually larger than the percentage gains which have been made, have had to cut corners in order to live within their income. Some churches have had the same experience. Baptisms have continued at approximately the

same level of the past several years, but advance is anticipated here as the newly developed lay-evangelism training program begins to be used in the new year. Christian education continued to be a strong emphasis in the convention, although many institutions face serious financial problems because of rising educational costs. In the field of support of hospitals several of the states ran into real problems, and some released the institutions to become private agencies. Even the SBC followed this course. Missions continued to be the program of largest interest to Southern Baptists, and while no great advances were made, some remarkable results and developments were reported.

In Mississippi, educational and political problems disturbed the people, and these in turn effected the churches. Despite this, most churches report a very good year, and some were seeing amazing revival experiences. Some new building programs were completed during the year. The state convention budget was not met, even though there was increased giving over the previous year. However, wise leadership foresaw that this might happen, and set programs which would stay within the budget, so that no debts were incurred. The state convention heard a clarion call for advance in major areas of the work in the year 1971, and a general feeling of optimism prevailed. Divisive issues which have disturbed some states/we're not felt in the Mississippi fellowship, and the convention moves into the new year with a united front.

None of us should be quite satisfied with 1970. All of us are hoping and praying, and will be working to make 1971 a better year. The value of those issues which unite Southern Baptists and Mississippi Baptists, should be seen and felt in the new year, and the record should be far better than the one just completed. Even for the nation, things may be looking up as the economy appears to be stabilizing, and hopes of more peace, and solution of some of the national problems may be in sight.

At least, we can thank God that He has allowed us to live through one more year, and now has given the opportunity for us so to yield ourselves to Him, that He can do through us in 1971 what we have not been able to do in the past.

So we say: "Thank God for His help in 1970. May we accept His leadership fully in 1971!"

## Judge Earl T. Thomas

Southern Baptists and other Christian groups will not know until they reach heaven and all of the records are in, just how much Christian laymen mean to their fellowship and ministry. Often it is men and women who work quietly behind the scenes who make some of the largest and finest contributions to the kingdom program.

Tribute can be paid to Judge Earl T. Thomas of Jackson, who died suddenly just before Christmas, for he was a layman who had made just such a contribution to Mississippi Baptist convention work. He worked behind the scenes, and his name seldom appeared in the headlines. Yet, for many years he had been the legal counsel for the Mississippi Baptist Convention Board and the Mississippi Baptist Foundation, and he, along with a number of other splendid men in his firm, guided convention leaders

in legal decisions, and handled detail in numerous transactions. His outstanding ability, his complete familiarity with the varied facets of law, his devotion to the denomination, and his dedication to his Lord, made a contribution to Mississippi Baptist convention life that never could have been purchased with dollars.

Earl Thomas also was a dedicated and active member of Jackson's First Baptist Church, a respected member of the bar, and an exemplary citizen. Jackson and all Mississippi will miss him greatly, and Mississippi Baptists even more. All of us join in expressing sympathy to his family. At the same time we thank God for such laymen, and women, for they are one of the main sources of strength of the churches and the denomination. Week by week some of them pass, and we thank God that he continually raises up others to take their places.

## A Christian Witness

All Mississippi Christians, and especially Baptists, should thank God for one of their own sons, Tom Lester of Laurel, who plays the role of "Eb" on the popular national television program, "Green Acres."

If ever God sent a young Christian man to Hollywood, to be a Christian witness for him amid the professional colony there, he most surely sent this splendid young Mississippian.

We never have heard a greater testimony for Christ than Tom gave at Youth Night in the Billy Graham Baton Rouge "Tiger Stadium" Crusade, a program which was telecast on national television recently. Only eternity will reveal what the earnest, sincere words of this

young Christian meant as a witness for Jesus Christ and salvation through faith in him, to millions of viewers across America. Young and old alike, felt the spiritual power of Tom's message. Without mincing words in any manner, he showed that what youth, and others, are seeking in life, is not to be found in liquor, drugs, sex or even success, but through Jesus Christ. He showed that happiness and peace can be found only by complete surrender to Jesus Christ.

Thank you, Tom, for the witness you are giving. Every Mississippian is proud of you, and every Mississippi Baptist thanks God for you, and for the way God is using you.

## THE EDITORIAL PAGE

PAGE 4 BAPTIST RECORD

Thursday, December 31, 1970

Into the Hands of a Faithful Creator



## NEWEST BOOKS

**THE MINISTER AS MARRIAGE COUNSELOR** (revised) by Charles William Stuart (Abingdon, 224 pp., \$4.75)

No area of the minister's counseling is more important than that of dealing with marriage. As the first chapter says, the minister is a key person in marriage. When one knows the situation now existent in America relative to the family, he realizes that it is more important than ever that the minister know how to help those who are preparing for marriage and those who are already married but are having problems. This book deals with all areas of the counseling program, premarital, marriage, estrangement and reconciliation, divorce and post-divorce, the family and other areas of the married relationship.

**THE SINS OF SAINTS** by Hubert G. Lockyer (Loizeau Brothers, 255 pp., \$3.50).

A biblical study of saints and sin. Careful study is made of twenty-five different types of sins including such as ingratitude, selfishness, despair, jealousy, prayerlessness, unbelief, faithlessness, worry, forbidden alliances, pride, and others. The author shows how the Christian may overcome these sins and have victorious living. His presentation is thorough, scriptural, and will be helpful both to the Christian himself and to the pastor and others who work with sinning saints.

**300 THOUGHT STIMULATORS** by C. B. Eavey (Baker, 151 pp., paper, \$1.95).

Here are hundreds of subjects. They should be helpful to anyone called upon to preach, speak, teach, or write. Subjects are indexed alphabetically.

**REVOLT AGAINST THE FAITHFUL** by Robert S. Alley (Lippencott, 192 pp., \$4.95).

One of Southern Baptists' most outspoken liberals defends the liberal point of view in the modern conflict on the matter of authority and inspiration of the Bible. Most Southern Baptists will not agree with him, but he does make his position and his reason for holding it very clear. He regards some of the Bible as fiction.

"Adam, Eve, Noah, Jonah — these were fictitious persons who proclaimed a truth." He raises questions concerning the virgin birth, the miracles, and the resurrection, but does not make clear whether or not he believes them as historical fact. He speaks of "certain aspects of his (Christ) life as recorded in the gospel" as "symbolic", and in discussing this deals with the virgin birth, the mighty acts of Jesus, and the resurrection. The person who desires to know what the modern liberal believes can find it here. His attitude toward biblical literalism and fundamentalism is caustic, and one reading the book will see why there is a conflict between liberal and conservative students of the Word.

**THE UNEQUAL YOKE** by Richard V. Pierard (Lippencott, 291 pp., \$5.95 cloth, \$2.45 paper).

The subtitle is Evangelical Christianity and The Drug Culture by Lambert T. Dolphin, Jr. (Good News, 96 pp., paper, \$6c). Another of the well known series of One Evening Condensed Books. This one presents a picture of the amazing wide-spread usage of the subjects named in today's world. This is a Christian interpretation of this phenomenon.

**I WANT TO KNOW ABOUT** by Emma Viola Holler (Good News, 96 pp., paper, \$6c). The author says that children are eager to know God's truths and to have answers concerning many things about Jesus and the Bible. Here in a very effective manner, the author tells about all the author says but will find the book provocative and that it does call for some clear thinking in the areas involved.



A Woman's World Reaches Far

## Beyond the Ironing Board

Wilda Fancher

"In the beginning God created the heaven and the earth. . . . God created man."

Scarcely can I remember learning anything before I learned that God made the world and that God loved the world. Common people I knew believed that He did. Great people I knew believed that He did. I believed that He did.

But I sat, a mature middle-ager, in a classroom in graduate school and listened while a man of excellent mentality began his lecture in this vein: "Before Darwin's Origin Of The Species and Descent of Man, man was thought to have come about by a special creation of God . . . now we believe man very slowly evolved from an ape-like anthropoid with no learning." I rapidly took notes, disagreeing violently inside but maintaining complete poise outside.

What would I do if a future test question required an answer from that statement? And it seemed as if the Lord said to me, "In the beginning God created the heaven and the earth and man. Do not let this man's lack of understanding shake your faith." Across the lecture notes I wrote Blah! And in parentheses I

wrote: I disagree with this professor. I believe God created man fully endowed physically and mentally.

Flour, butter, and sugar in cups, salt, flavoring, baking powder, and soda in spoons, and eggs in their shells set in the oven do not emerge forty minutes later a cake without some power greater than their own. Four yards of silk, a dress pattern, zipper, spools of thread, and buttons placed on a sewing machine do not assemble themselves into a dress without some power greater than their own. The sun, moon, stars, earth, and myriad other elements did not create themselves into a well-ordered universe without some Power greater than their own.

Neither did dust of the earth nor one-celled creatures of the sea breathe into themselves the breath of life and become man without some Power greater than their own. The name I believe belongs to that Power is God, Jahweh, as revealed in the Bible, the story of God: His world, His man, Himself, presented in Genesis as the Creator.

And when others say differently, I will listen to God say to me again, "In the beginning God created the heavens and the earth . . . and man."

**MasterControl™ Commentary**

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Southern Baptists' Radio-Television Commission

## A Matter Of Life In The Future

By Dr. Charles Myers

Pastor, Alta Woods, Jackson

Most young people today find it impossible to realize the progress made in the field of motion pictures in the lifetime of these people you've interviewed. Those of us who are a little older can remember some of these early efforts.

We thoroughly enjoyed "Our Gang" long before the days of sound. Some one even had to read to us what was said by the characters. Tom Mix, Hoot Gibson and Rin Tin Tin were the heroes of every boy in the neighborhood and as often as we could we spent Saturday afternoon watching one of them perform. We could remember with real amazement our first talkie and could hardly believe our ears. To us this still stands as the greatest single advancement made by the industry, and every person who can remember films without sound will be prone to agree.

Later came color, the wide screen and depth dimension. All of this has happened in the lifetime of these people. It makes you wonder what other improvements are ahead and if the movies 50 years from now will be as different from our present ones as these are from the ones produced 50 years ago.

It also makes one wonder how these early day actors feel when they see today's movies. There must be a sense of pride in having been a pioneer in an endeavor that has grown to such proportion. There's probably also the wish that they could have had the chance to act under circumstances as favorable as today's actor has. This would be a normal reaction because the improvement of pictures is not as much the result of better actors as of better equipment.

Of course, this desire cannot be granted. No person can live under future improvements any more than he can turn back the clock and relive his life. Each of us is relegated to the specific age in which he's born, and his life must be lived in the circumstances of that age. He is a debtor to all the pioneers who blazed paths of progress in every area. He also has a certain obligation to try to improve these circumstances for those who follow after him, and he needs to remember that the years allotted to him in which he can make these improvements will fly by all too quickly. And when the years are gone, what will be the circumstances under which we will live?

That does not depend upon the progress made by those who have gone before us. God has not left that to man, hoping improvements will be made. He has prepared a perfect place for us and He's invited us to live with Him in that perfect state. The conditions that prevail are so wonderful that man cannot even begin to imagine them much less create them. God has said they are the finest He Himself could prepare.

Surely every person has in him the desire to live there and yet so many neglect to make any preparation for it. Are you prepared for that place or are you just trying to improve things where you are? The only way you can be prepared is to accept Jesus Christ as Lord and Master, and unless you've had a positive experience of faith with Christ, you will not move from these circumstances to live with God.

A single-track mind is not so bad if the track leads somewhere.

## EDUCATION WHAT'S HAPPENING

THE EDUCATION COMMISSION, SBC

Crucial College Era Seen: Predictions of the Problems of Higher Education in the 1970's and 1980's

The era of free speech movements, campus unrest, and other disorders are giving way to a fourth revolution in education.

Money is a primary problem, if schools are even to keep their doors open. The amount of money coming into schools in the two decades will not increase. Tuitions will continue to rise.

Colleges and universities are also on a collision course with the society in which they function. Determining the schools' social function is a priority.

The traditional four-year college may also have to be changed to a three-year institution, with the first year of college level work being given in high schools.

Too much of the curriculum has fitted into the special interests of the faculty, rather than meeting the needs of the students, and this relationship of the college to its students will change.

Primary in the development of a new style university will be the decentralization of power and a new determination of the rights and responsibilities of students, faculty, and trustees.

Because the 70's and 80's will be the high point in a cultural revolution, there will be a challenge to make campus life more attractive and exciting without losing academic standards.

—Clark Kerr, President of the Carnegie Commission on the Future of Higher Education

## ON THE MORAL SCENE

CHRISTIAN LIFE COMMISSION, SBC

WHITES USE MORE OPIATES, STUDY SAYS. The use of opiate drugs — including heroin — appears to be increasing more rapidly among white activist college students than among their Negro activist counterparts, a group of psychiatric researchers has been told. The annual meeting of the Eastern Psychiatric Research Association also heard recently a detailed report on what appears to be increasing widespread abuse of non-narcotic painkiller called Darvon. The report criticized what it termed over-prescription of this drug by physicians. (By Richard Severson, New York Times News Service, 11-12-70)

The sunshine of love will soften and warm the hardest sinner in your neighborhood.

## The Baptist Record

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# Religion In Review, 1970—Many Voices, Many Banners

(Continued From Page 1)

er in 1970 amid an explosion of interest in "mystery trips" through fortune telling, yoga, astrology, black masses, demonology and drugs. People searched desperately for all kinds of person-changing experiences.

A New York psychiatrist summed up: "Nobody feels significant or that it's worth it anymore." He said the individual is losing his sense of value and significance and, to compensate for his ego deprivation, may turn to violence "by getting a gun and shooting somebody."

The old Protestant-ethic industriousness, technology, economic planning and social structure was attacked in 1970 as being inadequate to make U.S. citizens "whole."

Despite the erosion of respect for authority and an increasing denial of moral absolutes, a Harvard University professor hailed the year as marking the dawn of a "social revolution" which has brought, he said, "an increase in principled morality."

Chaplains invaded industry in 1970 to help people with spiritual problems right on the job; clergymen rode along in police cars; Christian houses flourished among the young; "Moral Advance" was founded by Christian Freedom Foundation; Inter-cristo harnessed the computer to match people with missionary opportunities; the Satellite Christian Institute opened, marking a whole new idea in Christian leadership training; Food for the Hungry was launched against the outrageous spectre of starvation in the midst of plenty; and President Nixon declared that the United States is able to give the world "spiritual leadership and idealism" that some other nations cannot. The year closed with thousands of young people on their knees in prayer at the 9th triennial Inter-Varsity Christian Fellowship missionary convention in Urbana, Ill.

#### Church and State

While citizens burned the flag, marched in protest, or registered in other ways their grievances with the current regime, Christianity still remained a strong influence on the men who govern the United States.

The Supreme Court refused to hear Atheist Madalyn Murray O'Hair's bid to ban religious practice among astronauts in space; the 9th U.S. Circuit Court of Appeals turned down a challenge to rule against the constitutionality of the national motto, "In God We Trust"; the Post Office Department announced new regulations cracking down on obscene materials; three U.S. Senators proposed legislation for an "unprecedented, massive, across-the-board federal attack on the problem of alcoholism"; the U.S. Supreme Court, in a 7-1 decision, upheld the principle of tax

exemption on property used exclusively for religious purposes; and the government kept many religious periodicals in business by holding the line against a move for increased postal revenue.

The President continued his church-in-the-home worship habit and in late spring attended the Knoxville, Ky. Billy Graham Crusade. He told 70,000 cheering listeners that today's troubled young people will become tomorrow's "great generation."

**Denominations**

Membership in churches and synagogues of the U.S. totalled 128,469,636 —up slightly in the downward trend from peak church attendance in 1958.

This was the year in which churches geared to social action lost ground while soaring enrollments were recorded by conservative denominations who saw their job as "preaching the gospel." Seventh-day Adventists led in per capita giving (\$351 each), with the Evangelical Free Church of America second with an average of \$307. First Baptist Church in Hammond, Ind., claimed its 11,348 Sunday school enrollment was the world's largest.

Blame for the decline among churches seeking to be "relevant" was laid to many reasons. Officials of the Lutheran Church in America said a "materialistic ethos" is the greatest cultural factor causing a decline in its membership growth. Blamed also were religious indifference, affluence, urbanization and population mobility. The American Lutheran Church said mergers of congregations and dissolution of local churches in rural areas with declining populations accounted for most losses in that denomination.

The United Church of Canada reported losses in membership, total number of persons under pastoral care and income. The denominational paper, United Church Observer, reported that the church's Sunday schools were "dying" and that, at the present rate of decline, few would be able to stay open more than five years. Attendance, the Observer said, has plummetted to its lowest point in the history of the church.

The United Presbyterian Church opened its 182nd General Assembly with reports of declines in total membership and in number of churches. And for the first time in a century, a drop in the ranks of Roman Catholics, amid a general rise in population figures, was discovered.

Merger talk remained strong in 1970. Committees were formed by members of The Wesleyan Church and the Free Methodist Church to discuss a merger. "Presbyterian Church (U.S.A.)" is the tentative name for a proposed merger of the nation's two largest Presbyterian denominations — the United Presbyterian Church in the U.S.A. and the Pres-

byterian Church in the U.S. (Southern). Disciples announced plans to develop a common 200-acre campus with Roman Catholics for joint facilities to accommodate their theological facilities.

Overseas, a major step in the ecumenical movement was made with the announcement of merger by the World Alliance of Reformed Churches and the International Congregational Council. The new organization will result in the 50 million-member World Alliance of Reformed Churches.

The Inter-faith Committee for Religious Careers opened a drive to solicit recruits for ministerial positions but poor pay, uncertainty about their roles in a changing society, conflicts with church authorities, and lack of encouragement from people in the pew were driving more and more pastors from the pulpit. The salary of ministers in 20 major Protestant churches was still far below that offered by most other professions.

Unless a wave of evangelical renewal sweeps over Protestant Christianity, present-day churches may become spiritual ghost towns, Dr. Carl F. H. Henry told the American Baptist Convention in Cincinnati. "It is no credit to churches to keep up venerable traditions that now accommodate the indifference of multitudes to the Gospel when there are more vital ways of enlisting them," he said.

#### Education

The two dominant issues on the educational scene, from a religious viewpoint, were prayers in public schools and federal aid to parochial education.

While a former president of the Baptist World Alliance called the seven-year debate in Congress over legislation to permit prayer in public schools a "waste of time," a Massachusetts woman was sentenced to jail for 60 days for crusading to put prayer back into Brockton schools. The American Civil Liberties Union stood ready in every state to take court action against prayers in schools. In Netcong, N. J., voluntary pre-session prayers were even outlawed despite the approval of the local school board.

Delegates to the 22nd national Conference on Church and State were advised in Detroit that the U.S. Supreme Court never said that a student may not pray, but only that the school may not make the student pray. In Leyden, Mass., a court ruled that public school children may continue reciting classroom prayers if their teachers do not take part.

Despite the Administration's lean toward widening of federal aid to parochial schools, the "parochial" drive lost its steam in 1970. For the first time in its century-long history, the University of California

at Berkeley introduced religion as an academic discipline. The move illustrated that although prayers in public schools are few, there is more talk than ever about religion.

Other highlights in education during 1970: All-white congregations in Mississippi opened their own schools rather than integrate. Billy Graham contended that the great story of campuses today, "which the news media are missing," is the growing number of conversions being made among young people. A Chicago theologian observed that among students, it's now the college professor, not longer the clergyman, who has "sold out to the establishment." A North Carolina father went to jail for five days rather than allow his daughter to be bussed out of his neighborhood to achieve integration in another school. Christian higher education was involved generally in a fight for survival. Six Episcopal theological seminaries were closed. What was formerly the Conwell Theological Seminary in Philadelphia became the first black religious school founded by and predominantly for black students.

#### Press

The religious press in 1970 was in trouble. A survey of 10 major denominational periodicals indicated that all but one of the magazines suffered circulation losses. Church memberships were down, circulation had dropped, advertising was scarce, printing costs were sky-rocketing and postal rates were increasing. Meanwhile, those raunchy, dirty, misspelled little underground sheets were flourishing!

The Associated Church Press reported that its membership suffered circulation declines for the second straight year. One editor scolded his colleagues for widening an already enormous credibility gap by magnifying trivia and avoiding conflict in their journals and for not being honest about what is happening in the church. Another editor saw the press as occupying an "island position" in the contemporary church—"rejected by radicals because it is not revolutionary enough, and by conservatives because it is too revolutionary." Dr. Sherwood E. Wirt, president of Evangelical Press Association (EPA) called for "reformation journalists" to seize the opportunities of the media.

Most member periodicals in EPA were not complaining of such worrisome drops in circulation. Of the 122 periodicals reporting circulations, 77 showed an increase since 1967, 13 remained the same, and 32 had recorded a small drop.

Ceasing publication during 1970 were, This Day, slick journal of Missouri Synod Lutherans; The Canadian Mennonite; The Watchman - Examiner, 151-year-old Baptist publication, and the Sunday School

World (both purchased by Eternity); and the Reformed and Presbyterian World. Changing times, high costs, and different reading habits were blamed.

This year saw the completion of The New English Bible, issued after 25 years of study by Oxford and Cambridge University Presses. Introduced too in 1970 were The New Christian Digest, Waco, Texas, publication to serve black churches; and Interne, Bible study guide published in Chicago for urban teens. A preacher's magazine titled MSS (for "Master Sermon Series") made its appearance in Detroit. Decision, publication of the Billy Graham Evangelistic Association, stood at the top of the pile with 4,000 circulation. Ken Taylor finished his final volume in the Living Bible paraphrases — the Living History of Israel.

The government's retaining of the long-standing practice of offering special postal rates to non-profit publications was considered a major victory for religious periodicals in 1970.

#### Missions

For the first time since the depression years of the 1930s, the number of Protestant missionaries from North America declined. The year began with 33,289 Protestant missionaries from North America serving abroad, according to the Missions Advanced Research and Communication Center (MARC) of World Vision International.

Though workers were fewer, giving increased — up 81 per cent from 1969 and up nine per cent from 1967 to an estimated \$345 million. The trend toward indigenous ministry may suggest the beginning of a radical change in how North American Protestants overseas carry out their work, according to MARC.

Many nations initiated squeeze plays against missionaries in 1970. Nigeria chided Western Christians for taking sides with the rebel Biafrans. The Japanese could not guarantee to permit the Far East Broadcasting Company to broadcast from Okinawa when the island is returned in 1972 (forcing FEBC to arrange transfer to Korea). During the year some 20 missionaries were ejected from Algeria. Militant extremists in the North India state of Orissa succeeded in marshalling sentiment against Christianity and in passing anti-conversion laws. Greece prosecuted evangelicals and Czechoslovakia cracked down hard on the church.

A statement by a West German missions leader that the role of the white missionary is finished was challenged by TEAM associate director as he introduced 72 new missionary candidates.

1970 recorded Asia's biggest "Bible boom." Bible sales worldwide were up. Correspondence courses and radio broadcasts flourished in countries otherwise inaccessible. Key evangelical literature leaders worked out methods of cooperation during the All-Asia Literature Strategy Conference in Singapore. Expo '70 opened the door of witness to some seven million Japanese and world's fair visitors.

Europe, where Billy Graham's closed-circuit TV "Euro '70" at Dortmund, Germany introduced a new way to reach additional millions of people with the Gospel, was viewed by German leaders as "once again a mission field."

Typical of many nations, the Congo announced that more white technical assistants would be welcomed but that white missionaries could no longer dominate the scene. Christian business men quietly went about initiating business enterprise in underdeveloped areas as an aid to missions. In country after country, missionary personnel turned over complete administrative responsibility to national staff members.

#### Race

Although progress was made in race relations during 1970, the weapons and voices of black militants were by no means silent. Herman Holmes, acting national chairman of the National Black Development Conference, demanded of United Presbyterians in Chicago \$25 million in reparations to the black community to atone for "exploitation." Clenched fists were raised by Afro-American students as their leader Jeff Thomas led in prayer at the Southern Baptist Convention in Denver. Muhammed Kenyatta, leading blacks seeking "reparations" at Swarthmore Presbyterian Church in Pennsylvania, threw Communion bread and wine on the floor. Black Evangelist William E. Pannell told a gathering of evangelical historians in Washington, "We have got to dehonkify history." Mormons admitted that church doctrine did not teach Negroes were under a curse, that the ban against Negroes in the priesthood was mere tradition.

On the positive side: Bi-racial greeting cards were selling big as blacks relaxed and began laughing at themselves. Church members in Houston and Birmingham forced show-downs on integration. Black evangelists convened a congress in Kansas City sponsored by the National Negro Evangelical Association. Urban Ministries, Inc., the first predominantly black-owned publishing company, was organized in Chicago primarily to produce interdenominational Sunday school literature.

The events of 1970 will be interpreted according to the prejudices of all who read them. But it will surely be the year remembered by all as the



PFC Emile A. Rousseau, Jr. directs the rehearsal session of the youth choir in his capacity of minister of music of the Lakeshore Baptist Church, in Naha, Okinawa. (Photo by SP4 Steve Power, IO).

## Soldier Off-Duty In Okinawa Is Music Minister

By SP4 Steve Power

If you talk to a dozen soldiers assigned to the 2d Logistical Command, you'll probably discover at least 12 different ways in which a person can spend his free time.

Some soldiers tutor in the General Educational Development Program; others make Christmas gifts in the Craft Shop for their loved ones back in the States. Some are active in the bowling league on Island, while still others volunteer their services to the Island's Boy Scout activities.

One soldier has a different job. He's a minister, and he spends his free time profitably at his local church. (He is a native of Biloxi, Miss. and a former member of First Baptist Church, Biloxi.)

Private First Class Emile Rousseau of the Information Office, 2d Log, is a Baptist minister licensed by the Southern Baptist Convention.

During normal duty hours, he is the clerk-typist for the Information Office. In his off-duty hours, he's the minister of music at Lakeshore Baptist Church in Naha, Okinawa. PFC Rousseau's creation of the entire music program for the church. This includes selecting the hymns to be sung by both the youth and adult choirs, and rehearsing these groups. Rousseau also helps lead the Saturday evening Bible discussion sessions.

While attending Clarke College in Newton, Miss., he started his preaching career by working on the school public relations team and participating in the revival meetings.

In addition, while teaching grammar school for two years, he served as minister of music for First Baptist Church in Patterson, La.

After completing his service obligation, he intends to return to college to earn a degree in evangelism. Then he hopes to become pastor of his own church.

Jesus would take an obvious object in the world and reveal some spiritual truth before unseen. After the parable you wonder how anything so obvious had not been seen. — Robert L. Cargill in "All the Parables of Jesus," a Broadman book.

year of the worst disaster in living memory when tidal waves in East Pakistan took the lives of perhaps 150,000 people and when earthquakes killed some 30,000 people in Peru.

1970—the year a scientist created a living and reproducing cell...the first man-made gene...and found the "center of creation" among the Milky Way.

This was the year of Women's Lib, the formal search for Noah's Ark, the public's determined outcry against pollution of natural resources, the "Jesus Freaks," the historic "Frankfurt Declaration" refuting the identification of messianic salvation with progress, development, and social change, the blessed campus revivals originating at Asbury Theological Seminary.

This year women entered pulpits of major denominations, were allowed to be divorced in Italy, and campaigned for ZPG (Zero Population Growth).

#### Deaths

Notables who passed from the scene this year were Frank Laubach, famed "apostle to the illiterates"...the Rev. Dr. Ralph W. Sockman, pastor emeritus of Christ Church, Methodist in New York City...British Evangelist Tom Rees...Gladys Aylward — "The Small Woman" of the Inn of the Sixth Happiness...Pioneer Educator Mark Fakkema...and Evangelist A. A. Allen.

1970—a year that could happen only once. If there are any tears in heaven it will be for lost opportunities, for the time spent in neglect of God.

But the measured cadence of the calendar moves on to a new year with its promise of hope.

## Convention Departments—XIII

### The Christian Action Commission



Dr. J. Clark Hensley, executive director



Mrs. Evelyn Burke, office secretary

#### Christian Action Commission

#### Mississippi Baptist Convention

The seven programs of the Christian Action Commission relate to the following areas: the Christian family; alcohol and drug abuse; moral and social problems; pornography; human relations; Christian citizenship; and church and state.

Objectives of the Commission are: "to seek out and to point out the teachings of the Bible that relate to the areas of the work assigned; to provide such aids and materials as will make it possible for people to be correctly informed of facts, trends, and conditions relating to the areas of work assigned; to give encouragement whenever and however practical to those engaged in moral conflict with

forces of evil; and to assist the churches in whatever way possible in bringing Christians to a measure of spiritual maturity."

Methods through which the Christian Action Commission accomplishes its work include publications, workshops, and associational organizations.

The Commission keeps tracts, books, pamphlets, and similar materials available for distribution. Tracts deal with such subjects as gambling, LSD, sex, obscene materials, marijuana, drugs, alcohol, venereal disease, marriage, discipline of the family, etc. Books on alcohol include GOD IS FOR THE ALCOHOLIC by Jerry Dunn; WHISKEY AT THE WHEEL by J. Marse Grant; and FROM SOCIAL DRINKING TO ALCOHOLISM by Jorge Valles.

The columns of the Baptist Record are frequently used for the discussion of pertinent moral issues.

In education through workshops, the Commission works with other Mississippi Convention agencies, institutions, and departments of Baptist work.

All Baptist associations are considered as avenues of reaching local areas with the work of the Commission.

The spirit of the work of the Christian Action Commission is one of genuine concern for a

realistic approach to putting the principles of Christ into action in moral choices by individual Christians and by churches.

The Christian Action Commission does not speak for Mississippi Baptists, although, when instructed to do so by the Convention, will interpret or implement action taken by the Convention in areas assigned. Policy statements must be approved by a majority of the Commission.

The Christian Action Commission is financed by allocations from the Convention budget as recommended by the Budget and Allocations Committee of the Mississippi Baptist Convention Board.

On the positive side: Bi-racial greeting cards were selling big as blacks relaxed and began laughing at themselves. Church members in Houston and Birmingham forced show-downs on integration. Black evangelists convened a congress in Kansas City sponsored by the National Negro Evangelical Association. Urban Ministries, Inc., the first predominantly black-owned publishing company, was organized in Chicago primarily to produce interdenominational Sunday school literature.

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## Indians Sing Carols In Two Languages At Grand Conclave

By Robert L. Hardee

SANDERSVILLE, Miss. — Two languages (English and Choctaw), 17 carols and 16 selected verses of scripture were used by members in the Mississippi Baptist Indian Association to proclaim the Christmas message and thus dispel the gloom of a cold, gray Sabbath.

Eight of 11 churches were represented in the grand conclave at Bogue Homa, three miles east of here. Besides Bogue Homa, memberships in the association include Pine Bluff, Macedonia, Corinth, Calvary, Hope, Hopewell, Bogue Chitto, Old Canaan, Bethany and Mt. Zion.

A choir from each church sang a carol, and six others were sung by the congregation at large. Piano accompanists were Rev. Londell Nickey and Lucille John. Scripture readings and other youthful delegates.

Besides Mr. Nickey, other ministers attending were Calvin Gibson, Arthur Benn, Dolphus Henry, and Dalton Haggan.

The cantata, titled "Peace Among Men," was planned and coordinated by Mr. Haggan, Baptist missionary to Mississippi Indians, and Mrs. Haggan, of Corinth church.

Different in some ways that might well be copied, the leisurely-paced program reflected the typical Indian

lack of hurry and anxiety. It lasted an hour and 10 minutes. Third verses of carols were not skipped. For said lang syne, a song in the native Choctaw tongue was sung.

To get a good thing going, visitors and the Bogue Homa home folks

swung into a warm-up period of informal singing before the cantata started. Later, to keep it going, they lingered at the end of the program for an hour of talk and camaraderie, though some lived more than a hundred miles away.

### Baptist Choir Leader In Test Of Riches

PRATTSVILLE, Ark. (EP) — Jack Buras, minister of music at Harmony Baptist Church here, will soon be the chief recipient of \$87.2 million.

"That's a lot of money," the 23-year-old husband and father of a two-year-old child declared.

Buras had been earning \$110 a week, living in a poor house and driving a Volkswagen.

"We're going to have to learn to live with it (the riches)," he said.

"It's going to be tremendously hard."

The windfall is the result of a recent U.S. Supreme Court decision affecting some oil lands in Louisiana. Buras admits he is fearful of a kidnapping. He says some of his friends have now become uncomfortable around him.

"I've got to make myself live as I've lived before," he told Nicholas Chris of the Los Angeles Times news service. "There won't be a boat in the Bahamas, or a house in Rome. It'll be a test to see what I'm made out of."

The young man says he will tithe 10 per cent of his fortune to the church, just as he has done in the past with his salary. He also plans to buy a bigger, more comfortable bus for choir transportation. And he plans to establish an educational endowment fund that will perpetuate itself for at least a century.

ICHABOD SPENCER (of a friend): When he abandoned all attempt to save himself, Jesus Christ saved him. This was all he knew about it. And more, this was all there was about it.

Thursday, December 31, 1970

BAPTIST RECORD PAGE 1



28 Nurses Capped at Mississippi College School of Nursing

THESE 28 sophomore students in the School of Nursing at Mississippi College received their caps during recent ceremonies staged in the historic auditorium of Provine Chapel. Each girl was capped by a member of the senior class of the Gilfoyle

School of Nursing of Mississippi Baptist Hospital. Gilfoyle is phasing out its diploma nursing program, with Mississippi College now operating a degree granting, four year program.—(M.C. Photo by Bill Strange)

## SUNDAY SCHOOL LESSON

### THE INTERNATIONAL LESSON

#### International SS Lesson

#### Purposely Omitted

We have purposely omitted the International Sunday School Lesson which has been published in this space for many years. The reason is that we do not know how many churches still are using this series, under the new "Shaping the Seventies" Bible teaching program. If enough churches still use the lessons to justify the use of this space for the lessons we shall resume them. Otherwise, the space will be available for other articles.

Actually, the lessons we have been using were from the little condensed Sunday School lesson commentary, "Points for Emphasis" by Dr. Clifton J. Allen, a book which is available from the Baptist Book Store.

The decision as to whether to resume the lessons will be according to the response from our readers. If your church still uses these lessons, and you feel that printing them in the Baptist Record is needed, please write us. Our decision will depend upon the response. If enough persons tell us they are needed we shall use them. If the response is small we shall drop them. We do not feel that we should use the lesson if it no longer is needed.

### Church Training Conferences Set At Glorieta Assembly

NASHVILLE — Three simultaneous church training conferences are scheduled January 18-22, 1971, at Glorieta Baptist Assembly.

A conference for training and development of new members will be directed by Forrest Watkins, consultant, general administration work, church training department, Sunday School Board of the Southern Baptist Convention.

Designed to acquaint participants with revisions in the new church member orientation program, the seminar will become a sharing and learning group for participants.

Earl L. Murphy, consultant, general administration work, church training department, will direct a conference on improving group learning skills. The conference has been planned to provide learning experiences for developing a higher proficiency in group learning skills to encourage improving group learning in churches.

An opportunity to practice skills of group leadership will be provided during the conference on learning to work with people. This conference will be directed by Jimmy P. Crowe, consultant, general administration work.

Interested persons should send a deposit of \$6.25 to Don Trotter, church training department, Sunday School Board, 127 Ninth Avenue, North, Nashville, Tenn. 37203.

The other cost of \$34 for double occupancy room or \$44 for single oc-

#### "The Prado" To Be Telecast

"The Prado," a one-hour color documentary filmed in the 150-year-old Spanish museum in Madrid, will be telecast by NBC Sunday, January 10, 4:00-5:00 p.m. Eastern Standard Time.

Alma Saarinen, NBC art critic, will narrate the documentary.

The theme of the telecast will be "the artist views God's creation."

Produced in association with the Southern Baptist Radio and Television Commission, "The Prado" will be the first in a series of 13 productions marking a new religious programming policy adopted by NBC for 1971.

Programs in the series, all of which will be produced in cooperation with major faith groups, will be on hour in length, instead of the former 30 minutes.

They also will be aired in a more desirable time slot — 4:00-5:00 p.m., rather than 1:30-2:00 p.m.

For "The Prado," Doris Ann, director of religious programming for NBC-TV, had probably the world's most experienced crew in filming museum treasures.

The NBC Religious Program Unit had previously filmed documentaries in the British Museum, the National Gallery, the Metropolitan Museum in New York and various museums in the Holy Land.

Occupancy of rooms will be payable upon arrival at the assembly.

Rates include all meals, lodging, insurance and registration for the conferences.



Christmas In Many Lands

"CHRISTMAS IN FOREIGN LANDS" — was the name of the program presented by this group of students at Mississippi College. From the left are Eberhard Papach, exchange student from Germany; Martha Kolb from Brazil; Mae Bethea from India; Suzanne Hearn and Carla Jean Hinds, exchange students to Germany in previous sessions; Sandra Foster from the Philippines; Helen Whitten from Spain, and Edgar Valbuena from Venezuela. Kneeling is Curtis Ferrell from Argentina. Each of the students told of the characteristic Christmas customs of the different countries they represented. (M.C. Photo by Joe Lee.)

### LIFE AND WORK CURRICULUM

#### Getting To Know Jesus

John 1:37-51

By Bill Duncan

Have you had the joy of introducing someone to a new friend recently? Did you feel as they began to talk that you were not necessary or needed any longer? This must have been the feeling John the Baptist had as he saw his disciples going home with Jesus. John had preached in such a way that the people who heard his message followed the Lord Jesus Christ. But some men heard John preach and then they followed Jesus. What a tribute to John's preaching. The theme of John's preaching was: "Behold the Lamb of God." Salvation is through Christ. After John realized that Jesus of Nazareth was the Christ he pointed out the man in such a way that some of his best hearers arose and followed Jesus.

After a person has been introduced to the new friend, how does one go about getting to really know him? This is the real point of our lesson. I believe a response of inquiry must be shown. The spirit urges us to follow Jesus and we must follow the conviction. The two disciples wanted to get to know Jesus. They never could by keeping their distance. But when they followed the leadership of the Spirit and John the Baptist, then Jesus Christ opened the door of opportunity.

When a person sees Jesus Christ as the sacrifice for sin and is moved to cast all else aside and to follow Him, then the Lord becomes his teacher. But the question Jesus asked his disciples, he asks us every time we enter into a learning experience. "What seek ye?" What do you really want to know? The reply of the two disciples in John 1:38 is a bit difficult to interpret. . . ."Master, where dwellest thou?" Yet if you would really want to know me, you must see me in the context of my home. We encourage Sunday School teachers to visit every home in order that the pupil may get to know the teacher and the teacher may know the pupil. Some have interpreted the question to mean, "we would like to know what you mean. What is the source of your strength? Upon what or whom do you depend? Where is your resting place? Where do you dwell? What about your personal life, Rabbi?"

Out of deep respect they called him teacher. They did not wish only to speak to Jesus on the road as one would in passing and exchange a few words. They wished to linger longer with Him and talk out their problems and troubles. The man who would be Jesus' disciple can never be satisfied with the passing word with Jesus. He wants to meet Jesus as a friend in His own house.

"Come and see," was the reply of Jesus to the men wanting to get acquainted. "Come," this was an invitation to come and talk. See: come and find the things that you will discover for yourself.

John who wrote the gospel could tell you the hour of the day when he started on this adventure in getting to know Jesus. Life became something new for him. When the soul responds to the "come, see," thus he moves into the inner circle by faith. Apparently they spent the evening and night in fellowship with him. The results of that fellowship can be seen in the effect it had upon Andrew. The next day he went out and found Simon, his brother, and told him that he had found the Messiah. He was able to bring him to Jesus. All we know is the result and what a wonderful result, it was.

prophets wrote. Here is the Christ. Of course, the Nathanaels of all time have been people of scepticism. Argument will never overcome scepticism, but a witness to a demonstration can. "Come and see." A demonstration did overcome the doubt when Jesus told him about the fig tree under which he sat. Philip did his part by bringing him to Jesus. The Lord himself led Nathanael to real conviction.

Do you see yourself in any of the men who came to know Jesus? In what way are you like them? One is sceptic, etc.

The greatest need we have today is communicating Christ to others. Some will respond under certain circumstances and thoughts, while others will have to "see" for themselves. Because of the times in which communication is available we need to introduce men to Christ by every means. But the message must be clear and certain.

Could you be a disciple of Christ? Meyer once said, "You never test the resources of God till you attempt the impossible." Jesus saw the potential in the ordinary fisherman. None of them had talent, but this was not what Christ was looking for then. He wanted them and now: obedience, faith, and willingness to learn.

Ten years from now, according to Office of Education projections, the population of elementary and secondary schools will reach 32.6 million—some 1 million more than it is today.

### Called To Louisiana

Rev. David L. Turner has accepted the call of Plank Road Church near Baton Rouge, Louisiana. He has served at Birmingham (Lee) almost two years. During this time he has averaged two decisions per month. Birmingham has gone into the "90" changes in all the organizations with an increase in attendance. The budget of the church has also increased each year.

The church received a citation and achievement recognition in Vacation Bible School. (The 1969 Vacation Bible School was the largest since 1967.)

Due to a fire, many of the library books were destroyed years ago. A new library was started and developed. The library received the merit recognition in the Library Achievement Guide. A record player was purchased. An R. A. Chapter was organized.

The church also participated in the Church Development Ministry Program. The Training Union under Director Albert Haddon received the merit and advanced recognition in the Training Union Achievement Guide.

Due to fire years ago the constitution was evidently lost. The church therefore adopted a church constitution.

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## Devotional

### Can We Justify Her Existence?

By Dr. Bob Marsh  
Pastor, First, Laurel

"There is the local church. See it on the corner? Why it cost over a million dollars to build those buildings. Comfortable pews, lovely windows, clean surroundings, worshipful atmosphere—but one question keeps leaping through my mind. Can you Christians justify the existence of that strange institution called the church?" Thus, the world asks us, and many Christians find themselves stammering in frustrated uncertainty. Just how do we justify the existence of "the church?" Some religious undertakers tell us that by the year 2000 there will be no "local churches."

Say, maybe this thing called the "church" ought to die. After all, if the "church" is just a group of people meeting to play their religious games, go through their traditional motions, count their nickels and noses, and serve as a sanctified mutual admiration society, then turn it into a bowling alley and do something constructive with the buildings. If the "church" is a stepping-stone for social, political, and economic ladder-climbers, a denominational merry-go-round, a hot-bed for developing the status-quo, a place where we talk about loving God and people but place which excludes any concept of God or person who does not fit into our mold, then maybe it should die, be buried in the graveyard of irrelevancy, and covered with the dirt of shame! Shut over that dead phoney, "the church did not have to die; she committed suicide by being something other than a New Testament church!" Are we hearing the right questions of our day? "You Christians, in a world of hate, war, racial strife, and suffering, do you have a message of life, love, and redemption—and is that message backed up by genuine living? If you don't, then quit wasting time and money by playing games!"

But wait a minute! What if "the church" is something more than a blood-pressure-raising-organization? What if there is more to the New Testament church than having harmless meetings, talking about missions but scorning some people for whom Christ died, and building our buildings. I mean, what if there is something real and meaningful to the New Testament Church? Would that not justify her existence and the expenditure?

Jesus never spoke of "the church" in terms of building, but always in terms of people and service. Ye are the light, the salt, the fire, the water, the sent-ones, the servants Jesus declared. In each of these terms Jesus makes one truth categorically clear: THE PURPOSE OF THE CHURCH IS TO PENETRATE THE WORLD WITH GOD'S MESSAGE AND TO LIVE OUT THAT MESSAGE IN THE WORLD! If a local congregation is not geared to this criteria, then forget it! There may be a building, but there is no New Testament Church. Jesus taught that the church is never true to itself when it is living merely to maintain itself. When the church is dedicated to saving its own institutional life it will die—and it may as well die. However, when the people of God allow the Spirit of God to move through them, then God is able to do His work. The greatest work the church can do for God is to allow God to do His work through their lives.

Jesus Christ was crucified at the crossroads, out near the garbage dump, between two thieves amidst profanity and blasphemy. That is what His death was all about, and that is what the church is all about. The church must take that message out from the buildings into society, backing every word with genuine living. Then, and then only, do we justify our existence as a New Testament church.

### Income Tax Guides At Annuity Board, Dallas

DALLAS — Ministers needing help with their 1970 income tax may find their answers in the 15th annual income tax booklet available from the Southern Baptist Annuity Board.

A "Minister's Guide for 1970 Income Tax" is designed to help the

minister whose income is primarily from salary and fees from ministerial activities. Because of a limited supply, they are available on a first come, first served, basis.

Ordained ministers may secure a copy of the booklet by writing: "Minister's Income Tax Guide," Annuity Board, SBC, 511 North Akard Building, Dallas, Texas 75201.



**Union Burns Note On Pastor's Home**

UNION CHURCH, Panola Association, held a noteburning service November 29 after receiving an offering on Harvest Program night, November 25, which paid off the debt on the pastor's home. Pictured are members of the Building Committee. Front row, left to right: Jessie Crumby, Mrs. Charles Arnold, Mrs. Opal Ray, Mrs. Jack O'Neal. Second row, left to right: James E. Brown, Taylor McLeod, Kyle Joslin, and Bobby Jackson. Rev. Jimmy Houston is pastor.

### Pineview Ordains Two

Pineview Church, Moss Point, has recently ordained two men to the gospel ministry.

Rev. Robert D. Powers was ordained August 30. He has been called as pastor of Franklin Creek Mission which is sponsored by the Kreole Avenue Church. Mr. Powers and Mrs. Powers, the former Margaret Cook, are natives of Pascagoula. They are the parents of two, Robert, Jr., and Lan a Kaya.

Rev. Zeno W. E. Powers, superintendent of missions for Jackson County, and Rev. Robert Dunn, pastor of Pineview Church, participated in the ordination service.

In 1967, white male suicide rates increased with age to a high of 56.0 per 100,000 at ages 85 and over; for white females, however, the peak occurred in the 45-64 age group (12.7). Both nonwhite males and females experienced their highest suicide rates in the age range 25-44, 16.2 and 5.0, respectively.

A reception was held following the service, honoring the Powers.

Rev. Gerald Ladner, ordained on October 25, is the new pastor of Benndale Mission in George County, sponsored by Shady Grove Church, Lutcher.

Among those taking part in the ordination were Rev. N. H. Smith, Shady Grove pastor, and Rev. Robert Dunn, Pineview pastor.

Mr. Ladner is a native of Steep Hollow community near Poplarville. Mrs. Ladner, the former Dorothy Davis, is also a native of Poplarville. They are the parents of two daughters, Penny and Becky. A reception in the Ladner's honor was given following the ordination service.

### Carey Pays Tribute To Two Benefactors

William Carey College paid tribute to two benefactors whose deaths have occurred recently. In a joint statement by the president of the college, Dr. J. Ralph Noonester, and by the president of the Carey Board of Trustees, Bruce Aultman, the memory of two outstanding men was honored. Claude Wilkes of Winona, died on Wednesday, December 9, and Houston Isaac Bass, Sr., of Lumberton passed away on Saturday, December 12. The William Carey College campus bears the name of both of these distinguished families in the form of buildings.

Bass Hall for women was named for the late wife of Mr. Bass, Mrs. Hoyt Fenn Bass, who for many years was a trustee of the school. Wilkes Dining Hall was dedicated and named for Mr. Wilkes three years ago during special ceremonies. Wilkes had served six consecutive years as a member of the Carey Board of Trustees and was an active member at the time of his death.

If you would like to have him come to your church, he can be contacted at the McDowell Road Baptist Church, Rev. John Hilburn, pastor, 1020 McDowell Road, Jackson, Miss. 39204.

### McDowell Road Church Reaches Out Through Unusual Bus Ministry

A body, a set of tires and a motor were put together, and at least four men believed that McDowell Road Church, Jackson, should begin a bus ministry.

Terry Jones, a bus ministry evangelist, held a bus ministry seminar there in August, and the church purchased four more buses to enlarge their ministry.

Sunday morning, Dec. 6, the buses

### BMC Girls Raise Funds For Buses

Enthusiastic students at Blue Mountain College are at it again. Fresh from the fund-raising success of their new Paschal Student Union Building, they are now embarking to raise a total of \$15,000 for three Volkswagen buses. The transportation opportunities provided by these buses are considered essential to the continued growth of Blue Mountain's Christian ministries.

An expansion of the Baptist Student Union Choir, BMC's child outreach, and a greater development of the witnessing ministries are expected if the money is obtained. Anyone interested in the project or contributing to it is urged to contact Miss Jill McGinnis, Blue Mountain College, Box 275, Blue Mountain, Mississippi 38610.

God's truth is meant to include all truth, which has been erroneously divided into sacred and secular. — Robert E. Bingham in "New Ways of Teaching the Old Story," a Broadman book.

About 50% of alcoholics die before the age of 51. Only about 10% live to be 70 years of age. The average life expectancy for the alcoholic is 12 years less than for non-drinkers. — The U.S. Public Health Service estimated that of the 481,000 divorces in 1965, 325,000 or nearly 70% were caused in part by alcohol abuse.



X-Ray Wins Decoration Competition

PICTURED left to right by the winning entry in the Mississippi Baptist Hospital's annual Christmas Decoration contest are the judges: Mrs. Mac N. Lay, Mrs. Paul Moak, and Bryant Horne, Sr. The winning department was X-ray, using the theme of "Christmas Is—Electrifying, Intensifying, Illuminating, and Scintillating." Each of these adjectives—and others, as well—described a decoration motif for a different unit of the X-ray department and tied Christmas in with that unit's activities. The "scintillating," for example, related to the department's photo-gamma scintillation cameras, and the dark-room poor proclaimed that Christmas is a tradition "developing" since the birth of Christ. "This is more than just a contest," said Paul J. Pryor, hospital administrator. "It's our way of making sure that our patients can enjoy the spirit of Christmas, even though they are away from home."

### West End Announces

#### Watch Night Service

There will be a New Year's Watch Night Service at West End Church, Louisville, on December 31, beginning at 7 p.m. and continuing past midnight. The last period of this service will be used for a special chain prayer.

There will be at least three inspirational speakers during the evening with a period of singing and refreshments in between the speakers.

The speakers are: Rev. Ozie Sullivan, former pastor of Good Hope Church, Neshoba County; Rev. Roger Griffith, interim pastor of Indian Springs Baptist Church in Winston County (these two men were former members and were licensed by West End Church); and Rev. Danny Hill, interim pastor of Gum Branch Church in Winston County.

"The first 300 people will be admitted free. A good time in the Lord is expected," states Rev. B. H. Ross, pastor.

### 60,000 Books Added To Baylor's Library

WACO, TEX. — A collection of books unique not only in content but also because of its location in Texas and the Southwest was viewed by hundreds of Central Texans during dedication ceremonies at Baylor University Sunday, Nov. 22.

The 60,000-volume E. Mays Osborne Collection of the Bucknell Library of Crozer Theological Seminary, the gift

## Mississippi Men Rank Second In Study Awards

Mississippi ranked second among all of the states in the Southern Baptist Convention in Brotherhood study awards earned during the two month period of October and November.

Report of the Church Study Course Awards Section of the Baptist Sunday School Board showed 346 Mississippians received credit in one of the six Brotherhood leadership books.

The other states and award were Georgia, 801; Florida, 324; South Carolina, 321; Illinois, 212; and California, 200.

A total of 3,005 Brotherhood awards were issued throughout the Southern Baptist Convention, a 400 percent increase over the same period last year.

of a Plainview businessman and Baylor graduate, E. Mays Osborne, was officially presented to the university during the ceremonies in Moody Memorial Library.

Valued at about \$500,000, the collection was purchased for \$150,000 last summer through the university's Major Library Acquisition Fund. The cost was absorbed by a gift of that amount by Osborne.



**First-Graders Act Out Christmas Story**

TYPICAL OF MANY children's Christmas programs was the one shown above. Members of the first grade in the Children's Division at First Church, Pontotoc, enjoyed dramatizing the manger scene as a part of the Sunday School activity on December 20. Twenty-four are enrolled in the department, and only a part of those present are shown above. Director of the department is Mrs. John Burch, and the director of Children's Division-A is Mrs. W. L. Carpenter. Dr. W. Levon Moore is pastor.

## Off The Record

Standing at a bus stop in Richmond, Virginia, I heard three young women comparing notes on how they cooked their eggs for breakfast. From the conversation, I gathered that the girls were single and all fairly new in apartment-living.

The first one said she scrambled her egg. Another liked hers poached.

As the bus pulled up and I stepped onto it, I heard the third girl's surprising method: "I just break an egg and swallow it raw. That way I don't have to wash the skillet!" — Ralph Winders

### TRUST

A Baptist deacon advertised a cow for sale.

"How much are you asking for it?"

"A hundred and fifty dollars," said the advertiser.

"And how much milk does she give?"

"Four gallons a day," he replied.

"But how do I know that she will actually give that amount?" asked the purchaser.

"Oh, you can trust me," reassured the advertiser. "I'm a Baptist deacon."

"I'll buy it," replied the other. "I'll take the cow home and bring you back the money later. You can trust me. I'm a Presbyterian elder."

When the deacon arrived home he asked his wife, "What is a Presbyterian elder?"

"Oh," she explained, "a Presbyterian elder is about the same as a Baptist deacon."

"Oh, dear," groaned the deacon, "I have lost my cow!"

### MODEL PREACHER

The young preacher was flattered when someone described him as a "model" preacher.

His pride, however, soon vanished when he turned to his dictionary and found the definition of Model: "A small imitation of the real thing."

He was a little more cautious the next time. On being described as a "warm" preacher, he turned to his pocket dictionary, which read, "Warm—Not so hot."